MISSELANIES

Or, fifty Years GATHERINGS,

Out of Sundry Authors in Prose and Verse.

Being the ſtudious Readings, painful Collections, and ſome of them are the Compoſings of the Writer and Publiſher heerof.

To the Reader.

All theſe things heer collected, are not mine,
But divers Grapes, make but one ſort of Wine:
So I from many Learned Authours took
The various Matters Printed in this Book.
What's not mine own, by me ſhall not be Father'd,
The moſt part, I in 50. Years have gather'd;
Some things are very good, pick out the beſt,
Good Wits compil'd them, and I wrote the Reſt:
If thou doſt buy it, it will quit thy coſt,
Read it, and all thy labour is not loſt.

JOHN TAYLOR.

LONDON,
Printed in the Yeare, 1652.

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To the Reader.

All thoſe things heer collected, are not mine,
But Vintners Grapes, make but one ſort of wine:
So I from many Learned Authours took
The Curious Matters Printed in this Book.
What's not mine own, by me ſhall not be Father'd,
The moſt [illegible], I in 50. Years have gather'd;
Some things are very good, pick out the beſt,
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A Christians Crosses do begin his Glory, but not end his Misery: The Crosses figure is the letter *Tau*; it is the last and lowest letter in the *Hebrew Alphabet*, it is an Emblem or mark of Humility, and all that were not marked with that mark, were slain by the Angel, *Ex.* 9. 4.

Adam was not created an Infant, he was made of full strength and vigour, as at 40 or 50 yeares of age, of perfect stature, with an able body, fit for Generation, because he was to be the common Father by whom Mankind should be propagated; his soul was furnished with all naturall Sciences; he was the first Doctour to whom all Mankinde was to goe to Schoole, to learn of him (as of a Master) the secrets of Nature, the Inventions of Art, the knowledge of God, and the mysteries of Faith.

Inveterate and dispitefull, malicious Enemies have oftentimes seemed to be reconciled, but it hath been for the plotting, contriving, or attempting some perfidious and mischievous actions; but they seldom or never did combine for any love which they bare either to the persons, Manners, Laws, or Conditions of each o-

ther: For the Heathen Nations had divers ſeverall damnable gods, and deteſtable Religions, and by reaſon of their diverſities of opinions, they hated one another deadly, with implacable and irreconcileable hatred, yet, in wickedneſs they could joyn and agree together, againſt the true God and his Church, as all times, Ages, and Hiſtories have found and declared; and moſt excellently hath the Kingly Prophet and Propheticall Pſalmiſt deſcribed the doings and qualities of theſe various people, in the 83. Pſalm, where he ſaith, that,

Edomites, Moabites, Iſhmalites, Ammonites, Amalekites, Gebalites, the Philiſtims, Tirrians, and Aſſyrians, *Ephraim* againſt *Manaſſes*, *Manaſſes* againſt *Ephraim*; and in the New Teſtament there are deſcribed the ſundry Opinions and diſagreements of Saduces, Phariſees, Herodians, Libertines, Cilicians, Cirenians, Alexandrians, and Aſians,; *Herod* againſt *Pilate*, *Pilate* againſt *Herod*, yet all friends from the teeth outward, and all agree againſt God, againſt the Lords annoynted Chriſt and his Church; this they have done, this they doe, and this they will doe in all Ages, and Generations; and if we have but common ſence and reaſon, we may perceive that thoſe times which we now live in, and Sectaries of theſe times, may parrellel the worſt of times,

The Fools immitation, the Courts Ambition, the Cities surfet, and the Countries poyson, Divinity hath opposed and threatned it, Morality hath condemned it, Epigrams hath jeer'd it, Satyrs have whip'd it, and if we do not truly Repent it, God will justly Judge it.

Books and Epistles, (or Letters) if they treat of Vertue, they are not only good, but the best company a man can keep; but they are the wisest Counsellors for direction of mens lives and actions; they have no fearfull hearts, or hearts to fear; they have no blushing faces, or faces to blush; they dare boldly call *Nero* a bloudy Tyrant, *Midas* a covetous Asse, *Sardanapalus* a lascivious Effeminate foole, *Heliogabalus* a wastfull profuse Whoremaster, and *Messalina* an insatiate and imperious Strumpet; for Books do never alter their intended purpose, nor breake off their discourse in hope of favour, or fear of mens anger or displeasure.

A man that loves me well, and a friend that is firme unto me, they are both rare in these dares, but if I were put to my choise, which of those I would first lose, or part withall, then I would leave my Lover, and keep my Friend: For he that loves may not alwayes be a friend, but it is certain that he that is a Friend alwaies loves.

God in pardoning of a ſinner ſhews his great mercy, his not pardoning is no injuſtice; for if I do forgive one Debter and ſue another, I have ſhewed kindneſs to one, and no wrong to the other.

Let us doe our beſt, to doe our beſt; and if power be not able, let good endeavour not be idle; let us be as wiſe as the unjuſt Steward, if we cannot pay all that we owe, let us pay all that we are able, for God is ſo gracious, that with him our good wills are taken for good deeds.

Our firſt miſeries came by Eating, and our Saviour ſuffered 40 daies faſting for it; then as our Parents did eat themſelves and us ſoul-ſick, ſo we muſt faſt for our ſouls health; for as eating with delight expulſt us out of the *Paradiſe* Terreſtriall, ſo faſting and contrition muſt be our puniſhment and practiſe and helps to bring us to the Heavenly *Jeruſalem*: the Prodigall, by faſting, ſaid, *I dye with hunger*, and that hunger made him ſay, *I will go to my Father, &c.*

The *Epicures* belly is his God, his Kitchin is his Church, his Prieſt is his Cooke, his Sacrifices are his luſhious Diſhes, and delicate Sauces, his Prayers, Graces, Pſalms, Hymns, and Anthems are prophane ſpeeches, obſcean Rimes, Baudy Songs, laſcivious Tunes, and foul impieties.

Earth made no account of poor *Lazarus* when he

he was alive, and [illegible] *Dives* when he was dead, for the misery of the one ended when the torments of the other began.

When the Devill had taken all Job's *earthly goods, insomuch that to the appearance of men, he had nothing left him but extream poverty, Botches and Scabs; some may suppose that the Devill was kind in leaving him his wife, but the subtile Serpent had a further aime then to leave* Job's *wife to be a helper or comfort unto him, he saw that all that had been done to his body, or children, or estate, could not make him impatient to blaspheam, and he knew that the Law was that the Blaspheamer was to be stoned to death; therefore he left his wife to vex him, and to tempt him to* curse God and die, *whereby he had not only lost his life by the Law, but also hazzarded his soule to the Devill for his impatiency and blasphemy. This is the Devils kindness to leave a man a wicked Wife to worke his confusion.*

Though Churches have the Names of Saints, yet they are the houses of the Lord, they are dedicated or given to God, therefore they are Gods houses. *Bethel* was the house of God, *Gen.* 28. *Judg.* 18. And before the Temple was built, when *Davids* son was dead, hee went into the house of the Lord, 2. *Sam.* 12. The Temple is the house of Prayer, *Isa.* 56. 7. *Mat.* 21. 12. Christ cast out and whipt forth of the Temple all the buyers and sellers. *Mark.* 11.

Luk. 19. *Jo.* 2. All Churches, or houses of Prai-er are materiall Temples. The Temple of Jerusalem was as the Cathedrall, yet there were in that City 480. Synagogues besides; all those Synagogues were as materiall Churches for the people to congregat together to serve God; in many of those Synagogues our Saviour preached often and openly, *Joh.* 18. 20. Those Houses, which we Christians do call Churches, were to shelter and defend the people in them that did assemble, from the injury and violence of winde and weather. And the people that were, are, or ever shall assemble and meet in the fear of God, in true faith in *Jesus Christ*, in those materiall Temples or Churches made with hands, those true Beleevers are all in all places, tongues, languages, and Nations, the true Church and spirituall spouse of Christ built upon the Rock. And although materiall Churches of lime and stone may be ruined and spoiled by all consuming Time, or want of repair, or the fury of War, as *Jerusalems* magnificent Temple and many other Churches have beene and are defaced and defiled. Yet the Church that is not made with hands, that is true, Catholike, and Apostolically founded upon the Rock; that Church, the Holy Ghost is with alwaies to the end of the World, and the Gates of Hell shall never prevaile against her, *Math.* 16. But concerning our materiall Churches,

ches, they be Gods ſchool-houſes, the Preachers (that are called and ſent from God) are the School-maſters and Gods Uſhers; and we are, or ſhould be the Scholers, but wee have madly broke up School, plaid the michers and truants, abuſed the Schoole-maſter, and ſpoyled the School-houſe.

Gentle and good counſell or reprehenſion are profitable if well beſtowed, and humbly accepted; Apollo *was a man endued with eloquence, and mighty in knowledge, and expounding the Scriptures*, Acts 18 *yet hee came for inſtruction and counſell to* Aquila *and* Priſcilla, *a poor ſimple mechanick man and his wife. For ſo that good may be done, it matters not how mean, or unlearned, how yong or old the parties are that do it. I do beleeve the Reſurrection, though weak women were the firſt that reported it*, Mark 16.9. Joh. 20. 18. Timothy *and* John *were both very yong when they were called to be Preachers: And* Peter, *the elder Apoſtle, was contented to be rebuked by* Paul *which was the yonger*, Gal. 2.

Many good men have had children of contrary natures, diſpoſitions, and qualities; *Adam* had a curſed *Cain*, and innocent *Abel*; *Noah* had good *Sem*, and wicked *Cham*; *Abraham* had carnall *Iſhmael*, and ſpirituall *Iſaack*; *Iſaack* had hated *Eſau* and beloved *Jacob*; *David* had wiſe *Salomon*, and proud *Abſolom*.

One, (who was accounted a good Proteſtant) did abſent himſelfe from the Church, or Congregation, 5.

or

or 6. years, for which hee was accused to bee turned from his Religion, and fallen into Papistry. And being examined by a Bishop and some other Divines, they found him fast and firm in the Protestant Doctrine: then he was asked, what was the cause that he refrayned to come to Church in so long a time: to which he answered, that when he was last at Church, then hee heard a most sufficient Lesson for him to practise and follow; and when hee had well learned that one good Lesson, he would go to Church and fetch another; they demanded what were the words contained in that Lesson? he replied: it was in the 39. *Psalme*, I have said I will take heed to my waies, that I offend not with my tongue. *By this one Text we are excited and exhorted, to say well and doe well; wherein are included all the Rules and Grounds of Christianity and Christian Religion.*

It is a question whether are more in number, either people or sheaves of corn; every sheaf doth not yeeld much above halfe a peck one with another: the least Child doth spend the quantity of a peck every yeare, and it may be thought that every man or woman do eat at the least a bushell: In this may be seen the miraculous and mercifull providence of God, in feeding so many. Let these mercies bee with thankfulnes considered, that the ox, calf, sheep, buck, all Beasts on the Earth feeding, Fowls of the Ayr, Fishes of the Sea, Fruits of the Field, Orchard, or Garden; they are running, flying, swim-

ſwimming, growing this day, and the next day they are tranſlated into the ſuſtenances and ſubſtances of the fleſh and bloud of every man and woman.

A ſhip is a right embleme, hieroglyphick of Gods Church Militant: the world is the ſea ſhe ſails in, the ſtorms and tempeſts that aſſault and beat againſt her are perſecutions, the haven ſhe ſteers to anker in, is Heaven, the Pilot is Chriſt, the marriners are Prophets, Apoſtles, godly Miniſters, and painfull Paſtors; the paſſengers are all true beleeving Chriſtians; the main Maſt of this ſhip is Chriſts Croſſe, the ſailes are pious profeſſion, the fair and proſperous wind is the ſpirit of God, the contrary winds are Satans blaſtering, or falſe doctrine, the Card and Compaſs is Gods word, to ſail as that directs, the Needle to the fixed North Pole is Faith, the cables, ropes, ſheats, tacks, braces, and boleins, and other cords are Love, the Anchor is hope, prayers, tears, and penitentiall ſighs are the Ordnance, the food (or victualls) are the Sacraments, and Gods good pleaſure is the Rudder.

We have to doe with a mercifull God, that will make the beſt of our intents and actions, who hates all captious rigorous ſophiſtry and Sophiſters; that miſinterpret and conſtrue all things to the worſt; for God hath a touchſtone to try Faith, whether it be right or counterfet, he weighs it not in the Ballance, he eſteems the puritie of the qualitie more then the heavineſs of the quantitie. Chriſt bids us be holy, as he

is

is holy, which though we cannot attain to, yet let us do our good will. Though we cannot fast and pray, and please God as he did, yet it is our best and safest way to do our endeavours to follow him as near as we can.

If we sow the seed of Sin, we may expect a Harvest of Judgement, for such seed as we sow, such fruit we shall reap: as we measure to others, such shall be measur'd unto us: for in the 1. *Chapter of* Judges, Adonibezeck *is Recorded, that he caused the fingers and toes of* 70 *Kings to be cut off, and afterward he was serv'd himself.* Absolom *killed his Brother* Ammon, *and* Joab *killed* Absolom; *also* Joab *killed* Abner *and* Amasa *cowardly, and* Joab *was killed for killing: The Amalekite that belied himself, in bringing word to* David *that* Saul *was dead, and that he had slain him,* David *caused him to be slain, because he confest himself to have killed the King. These examples are in the sacred Scriptures plentifully Related: Because of unrighteous dealing and wrong, and riches gotten by deceit, Kingdoms have been turned and translated from one People to another, for the rash and harsh answer of* Roboham *caused* 10 *Tribes of Israell to fall from him to* Jeroboam, *and after that the whole house of* Jeroboam *were rooted out by* Baasha, *the house of* Baasha *was destroyed by* Zimri, *the house of* Ahab *utterly overthrown by* Jehu; *and* 31 *Kingdoms were taken from bad Kings and wicked Rulers, and given to the Israelites. Therefore let us measure to others as we expect to be measured unto.*

There

There are 5 ſtrange things, firſt I chiefly obſerve, God became Man for Mans ſalvation. Secondly, a Fiſher-man was called to preach to the Jewes. Thirdly, a Perſecuter was the firſt Preacher to the Gentiles. Fourthly, a Publican was the firſt Evangeliſt. Fiftly, that a Thiefe firſt entred the Celeſtiall Paradice.

Moſt mens Conſtancies are like Camelions, variable; *like the wind*, Flexible; *like the Sea*, Unſtable; *like the Elements, at ſtrife* Inexpiable; *like a Labyrinth*, Intricicable; *like the Moone*, Changeable; *like Women*, Mutable; *like any thing* Miſerable.

I have read of 7 Orders or Degrees amongſt Devils, and that 7 of them have particular Offices, as firſt:

Lucifer is Lord of Pride, Preſumption, and Ambition, *Iſay.* 14. Secondly, *Belzebub*, is for Envy, and Malice, *Mat.* 12. He is alſo called God of Flies, God of *Eckron*, or *Acheron*. Thirdly, is for wrath and diſdaine, *Luke* 22. Fourthly, *Abaddon* is Maſter of Sloath and Idleneſs, *Apoc.* 9. Fiftly, *Mammon* is Prince of Covetouſneſſe, *Mat.* 6. Sixtly, *Aſmodeus* for Luſt or Lechery, *Toby* 3. The ſeventh is *Belphegor*, for Gluttony and Drunkenneſs. It hath alwayes been the practiſes of the Devill to ſtrive to be honored as God, for he would have been God, but becauſe he could not, hee hath playd the Ape with counterfet imitation, to be honoured with

and

and in such manner as God was adored and worshipped withall, for when God was served with Sacrifices by true Believers, the Devill was served, by Pagans and Infidels, with Hecatombs of Beasts, and sacrificed children, even by Emperors, Kings & Princes; and as God had and hath his Priests, the Devil had his Archflammings, and Flammings; and in these daies hee hath Hypocriticall Ministers, more then a good many: God hath his Sacraments, the Devill hath his Explations and Ceremonies; God promiseth a Heaven to his servants, and threatneth a Hell to willfull and impenitent sinners, the Devill promiseth his servants Elizium fields, and threatneth with his Stygian Lake.

The Pagans had a wicked, foolish, and abominable number of strange Gods, some worshipped the Sunne, *some adored the* Moon, *some reverenced the* Stars; *in the ship (when* Jonas *was in the storm) they had almost as many ungodly Gods to pray to, as there were persons; for every one prayed or cried to his owne God, and they did bid* Jonas *pray to his God. At* Athens *they had so many Temples wherein they adored severall damnable Gods, that they were fain to erect one Temple to the unknown God, Act.* 17. 23. *The* Tirians *and* Lacedemonians *did fetter and chain their Gods, and imprison them, because they should not run or flie from them; so also did other Nations. Some held the* fire *to bee the greatest God, others honoured the* water, *as greater in power then*

the fire, *because* water *will quench* fire. *Some others worshipped the* Earth, *for her fruitfulnesse, for breeding, feeding, and being the common mother of All. Some thought the* Ayre *to be God, for its purity and subtilty, for its ubiquitary, being in all places, because where there is no Ayre there is no life. Some had the* Sea, *and Sea Gods in great adoration,* Thetis, Neptune, Proteus, Driades, Hammadriades, *and some attributed Divinity to well deserving men and women, as* Janus, Hercules, Ceres; *some esteemed the 7. Planets for Gods; others had* Dogges, Cats, Rats, Crocodiles, Serpents, Fruits, Garlicks, Onions, *and the Divell himself, to be their Gods.*

The people were so zealous in their irreligious Religions, that they built stately and magnificent Temples; in *Ephesus* there was a Temple of *Diana*, which with the labour of 100000 men, was 20. yeers a building; the *Ammonites* and *Moabites*, they built high places to *Baal*, in the valley of *Benhinnom*; there they sacrificed their sonnes and daughters to *Molech*, Jer. 32. 35 *Baal*, *Molech*, or *Milcom*, are all one Idoll. It had the form of the face of a *Bullocke*, it was hollow, made of Brasse; at the sacrificing of their children, they used to beat Drums, and make noyses with divers sorts of loud Instruments, because the parents, kindred, or friends of the sacrificed children, should not hear the cries and shrieks that they roared in their tortures. The Israelites had *a molten Calfe in Horeb*, the more

Calves

Calves they. The Philistims had their *Dagon*. Many Nations of the Gentiles worshipped *Baal-Peor*, or *Priapus*, Numb. 25. 3. *Baalzebub*, a Lord of flies, God of *Ekron*, or *Acheron*; this Idol King *Ahaziah* sent to for helpe when hee was sick. And thus the Devill hath in all ages and places bewitched and blinded the people with hellish heathenish Idolatry and superstition, and it is too true, as lamentable experience shewes us, that all our Divisions, Breaches, Rents, Sects, and seperations, do most clearly shew and manifest that the inveterate malice that the Devill hath ever borne against God and his Church is as violent now as ever it was.

Such servants as do sow good services do deserve to reap good wages for their labour; wherefore should I expect more respectfull services from my servant then I do to my God? if God should mark, or remember, all my faults, what a miserable wretched thing were I! Though servants be the feet, yet the feet are as necessary to go, as the eyes are to see; all have Adam *for their earthly Father, and God for their heavenly; we are all Brethren, we have all one God, all one Father, therefore we do not say, when we pray, My Father, or Thy Father, or His Father, Her Father, or Their Father; but we are commanded to say, Our Father, &c.*

I have read in a Booke containing 42 Sermons upon *Lent*, Written and Preached by

Charles

Charles de Fonsrea, in his 14. Sermon, *pag.* 222. Printed by *Adam Islip*, *Anno* 1629. this following Relation, word for word, truly copied.

The Remarkable Relation that *Pilate* made to *Tiberius* the Emperour, concerning *Christ*, full of admiration and pity.

IN this Kingdome there was a wonderfull strange man, his behaviour and beauty beyond all other in the world; his discretion and wisdome celestiall, his gravity and soberness of cariage beyond all comparison, his words mysticall, the grace wherewith he delivered them strook his Enemies with astonishment. Never man saw him laugh, weep they have. His works savoured of more then Man. He did never any harm, but much good hath he done to many: he healed by hundreds such as had been sick of incurable diseases: he cast out Divels, he raised the dead, and his miracles, being numberless, they were done all for others good. He did not work any miracle wherein was to be seen the least vanity or boasting in the world. The Jews, out of envy, layd hold on him, and with a kind of hypocrisie and outward humility, (rather seeming then being Saints) trampled him under foot, and mard his cause. I whipt him to appease their fury, and the people being about to mutiny, I condemnd him to the death of the Cross. A little before he breathed his last he desired of God that he would forgive

those his Enemies which had nayled him to the Crosse. At his death there were many prodigious signes, both in Heaven and Earth; the Sunne was darkned, the Graves were opened, and the dead arose. After hee was dead, a foolish Jew thrust a speare into his side, shewing the hatred in his death, which the Jews bare unto him in his life.

Contraries never did agree, nor ever will be brought to any conformity. *Michael* and the *Dragon*, the *Ark* and *Dagon*, *Nehemiah* and *Sanballat*, *God* and *Belial*, *Cain* and *Abel*, *Jacob* and *Esau*, *Isaac* and *Ishmael*, *John* and *Cerinthus*, *fire* and *water*, *good* and *bad*, *vice* and *vertue*, *light* and *darknesse*. Amongst all these, there never was, is, or ever will be any unity or friendship, eyther in Heaven, in Earth, in the City, in the Church, in the Bath, in the Family, in the Womb, or in the World.

Four of mans best friends have brought forth four wicked Daughters; the first friend is *Vertue*, and shee hath beene the mother of *Envy*. The second is *Peace*, and shee brought *Idlenesse* into the World. The third is *Truth*, and shee hath brought forth a wicked Brat called *Hatred*. The fourth is *Familiarity*, and shee hath brought amongst us a forgetfull, proud, sawcy Knave, called *Contempt*.

Although a Coward will not willingly stand the brunt, shock, and hazard of a Battell, yet every one that runs from danger is not a Coward: he that flies

may

may returne and fight, hee that dies cannot. Jacob *fled from* Esau, Moses *from* Pharaoh, Elias *from* Jezabel, *and Saint* Paul *scaped away when he was let down in a Basket from the Walls of* Damascus. *The vertue of* Fortitude, *is alwayes between two extreams,* Daring and Dreading; David *who killed a Lion and a Bear, who vanquished and slew the Giant* Goliah, *who brought 200. foreskins of the* Philistins *to King* Saul, *who was valiant and victoriously glorious and renowned, yet hee fled from* Saul *to* Achish *King of* Gath, 1. *Sam.* 21. 10. 13. *He also did flie from the fury of the sword of his disobedient and rebellious son* Absolon, 2. *Sam.* 17. 21. 22. *also he fled at other times.* Christ, *who conquered sin, death, and hell, fled into Ægypt, Matth.* 2. 14. *And* Christ *doth counsell such as are persecuted in one City, to flie into another, Matth.* 10. 23.

The tongue is double walled, fenced, and intrenched with teeth, gummes, and lips, (which are rampiers and bulwarks;) the two eyes are centinells, and the eares doe lie perdue; which shews that we should hear and see twice as much as we speak. There hath beene many a man ruined by too much talking, but very few have received any great damage by being silent: the tongues chiefe office should bee to pray, and to praise God, but it is a treacherous detestable part for the tongue of any man to pray or wish the damnation of his owne body and soule, (as too many Roarers doe every day

and houre) with impious execrations, as God damn, ſink, renounce, conſume, forſake, confound, &c. The tongue of man was not created for ſuch damnable purpoſes: it was a cuſtome amongſt the ancient Romans to learne firſt to bee ſilent, and ſecondly to ſpeake; but there are a generation of tautallogicall tongue men, who do neither know how to ſpeake, or when to hold their peace. A wiſe mans tongue is in his heart, but a fools heart is in his tongue, Eccl. 21. For he that doth nothing but talke, doth talk nothing. To ſpeak againſt the Truth is the Divels Rhetorick; and to talke againſt Reaſon is vain babling and prating, more fit for a *Parrot* then a man: *Salomons* counſell is, *Let thy words be few*, Eccleſ. 5. 1. *Jeſus* the ſon of *Syrach* ſayth, *Make not much babling when thou prayeſt*, Eccl. 7. 14. *Chriſt*, the ſon of God, wiſer then *Salomon*, or the ſon of *Syrach*, he counſels us to uſe no *vaine Repetitions when we pray*, Matth. 6. If Tyrants ſhould ſit and deviſe tortures & ſtrange torments to inflict upon men, there can be none more cruell and grievous, then to binde a Wiſe man in a Chayre, and let a Foole talke him to Death.

The conſidence and diffidence of Men, the keeping or breaking of Oaths, there are many various Relations in diuers Hiſtories, which ſhewes the mutability of men. In the ſpace of nine months, thoſe Peers and People that ſwore obedience to King Henry *the ſixth,*

for ſoo

forsook him, and swore the like to King Edward the
fourth: and the same Peers and People received Henry *for their King again, and expulst* Edward; *and shortly after that, the same Peers and People, fell from* Henry *again; and crowned* Edward, *within the time of half a year, one Parliament Proclaymed* Henry *to be their lawfull King, and* Edward *an usurper: and also that with another Proclamation, the same men, Proclaymed* Henry *an Usurper, and* Edward *their lawfull King. By this it may be perceived that it is vain to trust in man.*

The Arian Heretiques denied the Eternity of *Christ*, and that there was a time when *Christ* was not. But all faithfull true beleeving Christians doe know *Christ* to bee Eternall and Coequall with the Father; for *Christ is the wisdome of God the Father*, therefore Eternall. For it is Blasphemy, in the highest degree, to hold the opinion of *Arius*; for if *Christ* at any time had been from God the Father, then had the wisedome of God been also absent from God, for *Christ* is the wisdom of the Father.

Though a Priest or Preacher do live a licentious life, yet if his Doctrine be good, it is our safest way to receive it. The Prophet Eliah *did thankfully accept that food which God sent him by a Raven. If a Fountain of wholesome clear water, be adorned with spouts in the shapes of* Dragons, Serpents, Crocodiles, Basilisks, Cockatrices, *or any other hideous forms of monstrous Creatures, yet the water that passeth through the said spouts is the same, pure as the Foun-*

vain, not a jot the worse.

As our manifold sinnes doe extreamly cry to God for Vengeance, so our miserable estate and condition should always incite and move us unceſſantly to cry for mercy.

When the Israelites had, as God commanded them, marched seven times about the *Jericho*, then at the blowing of their Trumpets the Walls fell down; so the Apostles, with the blasts of their mouths, with a few Disciples, were the golden Trumpets that promulgated and propagated the Gospel, which ransacked the City of Idolatry, which was then as big as the whole world, which made the barbarous Heathen and unbelieving Infidells subjects to Christs Church, and Philosophy a Handmayd.

The Prophets and Sibils that Propheſied of Christ, were many of them ſtrangers one to another, they were of ſundry Countries, Nations, and Languages, they lived at ſundry times, and different Ages: they were alſo of differing callings and qualities; as ſome were Kings, ſome were Princes, ſome were Prieſts, ſome were ſhepheards, ſome were heardſmen; they propheſied of ſeverall paſſages and actions of our Saviour and his ſufferings: one wrote of his being promiſed, another of the time, when the Scepter ſhould depart from Juda; *ſome foretold his conception, others ſpake of his Birth, his Circumciſion, his life, his ſtripes, buffetings, patience, ſilence, paſſion, death, buriall, Reſurrection,*

Resurrection, and Ascension; all these Prophets and Seers, were directed by one and the same Spirit, the Holy Ghost: the 70. Interpreters were of sundry Nations and Languages, many of them having never conversed, or spake to, nor scarce saw each other; yet they were all guided and inspired by the same Spirit, that they miraculously interpreted and in an unity collected an uniform and exact Originall Translation of the Sacred Scriptures, both Mysticall and Historicall.

Imitations are sometimes dangerous to follow; for when the *Israelites* past into the Red Sea, *Pharaoh* was none of the wisest to follow them, for their high way was a Grave to him, and all his army.

The 7. Sleepers were brethren, born in *Ephesinum*, they lived in the tyrannous Raign of the Emperour *Decius*, *Ann.* 447. their names were, 1. *Marcus*, 2. *Maximilianus*, 3. *Martinianus*, 4. *Dionysius*, 5. *Johannes*, 6. *Serapion*, and the seventh was *Constantius*. These brothers fled from the great Persecution which was then, and hid themselves in a Cave, where they slept 300. yeeres. This story is related by many Authors, of whom I will instance but one, which is Mr. *Thomas Heywood*, in his Tractate of Angels, the 9. Book, page 606. Also the Church hath ordayned that their memories should be celebrated on the 27. of July, as appeares in the Almanacke.

If we compare the times past with the dayes wherein we live, we shall finde much alteration: for I read that in the 11. yeer of the Raign of King *Edward* the third, that a quarter of Wheat was but at the price of 2s. a fat Oxe 6s. 8d. a fat sheep 6d. 6. Pidgeons 1d. a fat Goose 2d. a fat Pig 1d. and the Rates of all Rents and all other necessaries were at Prices according. And it is probable that there were as many people in those dayes as are now; for in the 22. yeer of the same King, there was a great Plague and mortality of People in England, so that in lesse then 6. months, from the 12. of January to the last of June, there died in *London*, and the Liberties 57374. persons; and in *Yarmouth*, there died 7052. So likewise the Infection was so hot spred over the Kingdome, that it swept many thousands away in many places: by which may bee perceived how populous England was 400. yeers ago. Also Ireland did then pay 30000l. yeerly tribute to the English crown. See Sir *Richard Bakers* Chronicle.

God is more mercifull then Man can be sinfull, if Man can bee truly sorrowfull. Nor can Man commit any sinne, but, against it, the Father of Mercies hath provided many wayes and meanes to restraine it; hee hath given us a Law of Nature, and a reason to obey that Law: hath printed and graved in the hearts and soules of men; and this Law doth shew and

teach us what to doe, and what not to doe; it makes us to know good and evill, it directs us to vertue, it resists vices; and this much the very law of Nature hath dictated into the reasonable soules of men.

But to this unwritten law of Nature, Almighty God was pleased to adde a supernaturall written Law, declared in the Decalogue, (or ten Commandements.) But when time was fulfilled, and Prophesies accomplished of Christs comming, (he being come) from him we had a new Law to guide us to that perfection as becomes Christians.

And because this Law is perpetuall and unalterable, our great and gratious Lawgiver hath appointed Pastors and Preachers to direct us in the observation thereof, and he hath also ordayned Magistrates to have power and command to see the Law put in execution, and to inflict punishment upon the contemners and transgressors of the same.

For the further direction and observation of this Law, God hath placed a sharpe and just Judge, called Conscience, in the breast of every man or woman, which Judge doth impartially accuse or excuse the unjust or just.

This Judge Conscience, deters and affrights us from many uncleane and unlawfull words and works; it binds us, as it were, to the good behaviour, it keeps us in aw, it is both a schoolmaster

master and a Corrector, it teacheth us our duties, it tells us our faults without flattery, it is the eye of the soule, for as the body is ruled and directed by the eye, so is the soul guided, comforted, and corrected by the Conscience.

It tells us what is lawfull, what is illegall; it is a witnes that accuseth and evidenceth against us, it is a Judge that condemnes or acquits us, as it findes us guilty or not guilty; it is also a terrible Executioner of Justice, and justly it torments with due punishment all our misdoings.

In Naturall reason wee may perceive Conscience to be a binding Law, for when a man is about to put in practise any wicked act, eyther of prophanenesse against God, or abuse towards men, presently Conscience forbids it, and commands him to remember that God sees his thoughts and actions, and to have that just precept in his minde, *whatsoever thou wouldst that men should doe unto thee, doe thou the same unto them*; for Conscience is a Law wherein no excuse is to bee admitted, no evasion or illusion, no bribe, cloke, cover or dispensation can make this Evidence mute, for it will declare the Truth, and the whole Truth, without the abatement of a tittle.

Thus is Conscience not onely a Law, but a witnesse against us for all our open and secret transgressions, whether wee bee on Sea, or on Land,

Land, sleep or awake, at bed or boord, at home or abroad, in company or alone, Conscience still cryes out against the guilty.

This Witnesse is a true and a stout Preacher, diligent in his function, he is no idle non Resident, and though a man be never so secret and silent, yet his Conscience will not be put to silence. Thou canst not stop the ears of thy soul, but it will ever heare thy Conscience cry out, and it will be ever telling thee such things as thou couldst wish were not; our first Parents after their great sinne of disobedience, their Conscience so accused them, that for fear and shame they hid themselves amongst Bushes.

Cains Conscience was so shrill and vehement in crying out against him for his murdering of his innocent brother *Abel*, that he cried out, and in despairing of mercy from God, confest his crime to bee more then God would or could forgive. The sonnes of *Jacob* when they were in distresse, their Consciences plainly told them that their afflictions fell on them for their false unnaturall selling of their Brother *Joseph*; *Conscience is twice* 500 *Witnesses.*

And as Conscience is a Law to guide us, and a Witnesse to accuse us, so it is an impartiall Judge to condemn us if we be faulty, and to acquit us if we be clear and innocent; if *Cain* had appealed from the sharp judgement seat of his own Conscience, to the high Tribunall of Gods

mercy

mercy, then instead of destroying desperation, he had found Remission and Salvation. The Centurion humbly did acknowledge himselfe to be so unworthy a Sinner, that he was not worthy *Jesus* should come under his Roofe; that meek and faithfull acknowledgement caused Christ in compassion to cure his sick servant, for there was never any sinners that by penitent appealing from the rigorous sentences of their own Consciences, to the Throne of Grace, but their appeals procured their pardons, as appeareth in the sacred Stories of *David*, *Manasses*, *Mary Magdalen*, and other penitent and blessed Souls. Thus though we flatter our selves in our follies, yet our Consciences will neither bee brib'd nor flatter'd.

Conscience being a just Law, a true Accuser, and an upright incorrupt Judge; it followeth in the last place, that it is a terrible Executioner, who with a Vermin called the Worme of Conscience, doth continually gnaw the souls of impenitent sinners, for though there may be some fruitlesse shaddow of painted pleasure in the conceiving of sinne, yet that conception is presently check'd, reprov'd, grudg'd, and grumbled at by the Conscience; but when the soul is delivered of this impious Imp, then the Worm gnaws most tormentingly: for instance of this, there needs no more proofs then the accursed case of *Judas*, who after he had conceiv-

ved

ved and brought forth the damnable Treaſo
of betraying his gracious and innocent Maſte
his Conſcience ſo tormented him, that he
thought Hell would yield him more eaſe an
leſſe terrour; and therefore hee deſpairin
hang'd himſelfe, to be freed from the horre
of the continuall ſting of a gnawing Con
ſcience.

It is a perpetuall torture that will never ſuf
fer a ſinner to take reſt, till ſuch time as by tru
Repentance and amendment of life, he be cle
ſed from his former tranſgreſſions; if hee b
waking or ſleeping, it frets and galls him wit
bitter remorſe, or affrights and ſcares him wi
fearfull dreams, whereſoever he goes, it mak
hell to ſeem in his ſight, and Gods judgeme
againſt him; it makes him afraid of Tre
Buſhes, and Shaddows, nay, himſelfe is afra
of nothing, or that is worth nothing, his o
ſhaddow; for ſinne is the only food that d
nouriſh and feed the Worm of Conſcience;
as the celeſtiall Bread of Life is the food of e
ry faithfull ſoul, and terreſtriall food main
the life and vigor of the body, ſo is ſinne
onely life and nouriſhment of the Worme
Conſcience: He that will have the Worm
leave gnawing, let him avoid and hate ſin,
then the Worm will dye with famine.

But the joy and contentment of a cleare
guiltleſſe conſcience is ſuch an inward p

W

which few attain to, and none doe or can expresse but such as enjoy it. A good Conscience will acquit a man when all the world condemns him. There is no true Recreation (or all Recreations) can yeeld so great content, or any content at all without a good Conscience. It is so voyd of Earthly cares and Worldly perturbations, that as the Wise man sayd, *Proverb.* 15. *It is a continuall Banquet*: and St. *John* in his first Epistle doth call it the Heart, saying; *If the heart reprehend us not, wee have a great confidence in God.* St. *Paul* in the first to the *Corinths*, chap. 1. sayth, that *our glory is the testimony of a good Conscience*; for if men judge and think never so hardly of us, yet if our Consciences doe not accuse us before God, we are at peace within our selves, because the peace of God is in every good man or womans Conscience. And thus I have proved, in part, what Power and Command Conscience hath over all our thoughts, words, works, and lives, from our births to our death, and at our departure and last gasp.

Great Kings, and mighty Lords, Magistrates, and Governors of Common-wealths, they doe see most, and hear most with the eyes and ears of other men, themselves have no knowledge of mens actions, unlesse their Officers and Instruments doe certifie and informe them how matters and businesses do passe under their governments, and they judge no further then exterior,

terior or outward proofs doth manifeſt unto them, and yet for all their teſtimonies and evidences, they ſo often erre in their judgements: But Conſcience beareth ſway over our outſides and inſides both, it governes, rules, approves, reprooves, clears, and puniſheth all our interiour and exteriour thoughts, words, and actions, (as is before declared) for Conſcience is clear ſighted, and ſees all.

Conſcience hath ſundry diviſions and definitions; for we uſe to ſay that ſuch as do rake, ſcrape, and ravenouſly devour mens lives and livelyhoods, in joyning houſe to houſe, land to land, eyther by oppreſſion, extortion, fraud, or force, they care not how ſo they have it. Some men will ſay that all ſuch Caterpillers have large Conſciences, and ſome are in the mind that they have no Conſcience at all. To put a *medium*, or mean, betwixt theſe two extreams, of too large (or large Conſcience) and no Conſcience, let every man examine himſelfe, and they will quickly find that each of them hath a Conſcience (though not viſible, yet inviſible) that will tell him how it is with him, eyther well or ill according as he hath uſed his Conſcience.

Every mans Conſcience is an accuſing book, which ſhall be opened at the laſt day, *Revelat.* 20. 12. The Conſcience of unjuſt men is in continuall fear, but a righteous mans Conſcience

makes

makes him bold as a *Lion*. *wisdom*. 7. 10. and *Prov.* 28. 1. He that doth any thing against his Conscience is condemned, *Rom.* 14. 20. He that hath a contented quiet Conscience is rich, whether hee be in a sufficient estate, or in worldly necessity, but hee that hath a troubled Conscience is discontented in robes of Royalty, and tormented amidst his greatest pleasures, and delicious fare and banquetting, for his very Table is a snare unto him. He that makes his belly his God, his kitchin his Church, his Cooke the Priest, and his Sacrifices the lushious delicate Dishes, let his teeth gnaw earthly dainties never so greedily gluttonous, the worme of Conscience is feasting and gnawing him within, that all his pleasures are painfull perplexities unto him, for, A wounded Conscience who can beare?

Earth, and earthly minded *Dives*, made no account of poore *Lazarus*, nor had any compassion on him whilest he lived.

And Heaven made lesse esteeme of *Dives* when he was dead, for the Glutton would not give a few crummes to releeve and save the life of the poore Begger, who was received into Glory, so the other was denied one small drop of cold water in his grievous torments, and greatest necessity.

For the painted felicities of unmercifull men dies and when their lives end, so the miseries

of

of the poore and oppreſſed are as mortall as themſelves; but their joyes, and the others paines, are both immortall and everlaſting.

I write not in Envy or Emulation of riches, for (as they may be imployed) riches are the bleſſings of God, there have beene in all Ages good and charitable rich men; *Abraham*, *Lot*, *Jacob*, *Joſhua*, *Job*, *David*, *Salomon*, and many others were rich, charitable, and bleſſed of God heer on Earth, and for ever in Heaven. And our England hath produced many pious, honorable perſons of both ſexes, and of all eſtates and degrees, whoſe names and memories are famous, and their monumentall Erections and Foundations of Colledges, Churches, Schools, Hoſpitalls, Almeſ-houſes, and gifts and Legacies to Orphans, and Priſoners, are teſtimonies of their Charities and Compaſſion.

But I ſpeak of uncharitable Muck-wormes, whoſe minds are too empty of pity, their ſouls diſfurniſhed of a good Conſcience, and their Bags too full of ill gotten, accurſed, and damnable unrighteous Mammon.

To conclude this caſe of Conſcience with the ſaying of the Wiſe man, *Eccleſ.* 14. 2. *Bleſſed is he that is not condemned in his own Conſcience.*

Verſes never Printed till now (as I am certified) of the Miſery of Man.

THE world's a Bubble, and the life of Man
Leſſe then a ſpan:
In his conception wretched, from the wombe
So to the Tombe:
Cries in his Cradle, and brought up in Teares
With cares and fears:
who then to frail Mortality doth truſt
But limbs the Water, or elſe writes in Duſt.

Yet ſince with ſorrowes heer, we live oppreſt
What life is beſt?
Courts are but only ſuperficiall Schooles
To dandle Fooles:
The Countrey's almoſt turn'd into a den
Of ſavage Men:
And wher's a City from all Vice ſo free
But may be tearm'd the worſt of all the three.

Domeſticke cares afflict the Husbands bed
Or paines his head:
Some would have children, thoſe that have them mone
Or wiſh them gone:
Thoſe that live ſingle, count it for a curſe
Or doe things worſe:

What

What is it then to have, or not have wife
But ſingle thraldome, or a double ſtrife?

Our own affections, ſtill at home to pleaſe
Is a Diſeaſe:
To croſſe the Seas to any forreign ſoyl
Perill and toyl:
Wars, with their rumors fright us, when they ceaſe
Wee're worſe in peace:
What then remains, but that we ſtill ſhould crie
Not to be born, or being born, to die?

Another to the ſame purpoſe: Life's brevity, and Mans frailty.

CAN he be Fair, that withers with a blaſt?
Or he be Strong, that every breath can caſt?
Or he be Wiſe, that knows not how to live?
Or he be Rich, that nothing hath to give?
Or he be Yong, that's feeble, weak and wan?
So Fair, Strong, Wiſe, ſo Rich, ſo Yong is man.

So Faire is man, that Death (a parting blaſt)
Blaſts his fair Flower, and makes him Duſt at laſt.
So Strong is Man, that with a gaſping breath
He totters, and bequeaths himſelf to Death.
So Wiſe is Man, that if with Death he ſtrive,
His Wiſdome cannot teach him how to live.

So Rich is Man, that all his debts being payd,
His wealth's the winding sheet wherein hee's layd.
So Yong is Man, that, broke with care and sorrow,
Hee's old enough to day to die to morrow.
Why bragst thou then, thou worm of 5 foot long?
Thou'rt neither Fair, Wise, Yong, *nor* Rich, *or*
(Strong.

A good Conscience more worth then the World.

To shine in silk, to glister all in gold,
To flow in wealth, to feed on dainty fare,
To build our houses stately, to behold
The Princes favour, and the peoples care:
Although those gifts be great, and very rare,
The groaning Gowt, the Collick, and the Stone,
Will marre the mirth, and turn it all to moan.

But be it that the Body subject bee
To no such sickness, or the like annoy,
Yet if the Conscience be not firme and free,
Riches are Trash, and Honour but a Toy.
The Peace of Conscience is that perfect Joy
By which Gods Children in this life are blest;
To want the which, better want all the rest.
Conscience for good and bad is mille testis,
A Conscience clear, a sweet continuall feast is.

A Sonnet of *Henry* Duke of *Glocester*.

WHat is my fault? alas! what have I done?
Is it for Treason that I am Captiv'd?
Or is it that I was my Fathers Son,
That I am of my liberty depriv'd?
My Infant innocence no Plot contriv'd
Against the Army, State, or Parliament:
But all my fault is that I am deriv'd
From mighty Kings and Princes eminent.
To me it seems a bitter consequent,
I am a Prisoner, 'cause I was begot:
Alas I could not help it, or prevent
My being born, or my unlucky lot.
Could I have help'd my selfe, or any other,
I would have help'd my Father and my Mother.

A Prudent Man.

The highest pitch of Cesars *soaring spirit,*
Was but to win the World, whereby t' inherit
The aiery purchase of a transitory,
And glozing title of an ages glory.
Wouldst thou by conquest win more fame then hee?
Subdue thy selfe, thy selfe's a world to thee:
Earth's but a Ball that Heauen hath quilted o're
With wealth and honour, handied on the flore
Of fickle fortunes false and slippery Court,
Sent for a Toy to make us Children sport:
And he whose merits mount to such a Joy,
Gaines but the honour of a mighty Toy.
Braue mindes oppresst, should (in despight of Fate)
Shine greatest (like the Sun) in lowest state.

Upon

Upon the word MORE.

ALthough the world be old, God knew before
who should be his Elect, hee'l have no More;
Good Angels guard men, as they did of yore,
As Michael, Raphael, Gabriel, many More.
One Raphael did old Tobies sight restore, Tob. 11.
Gabriel, that brought best tidings, was no *More.
The Divell and his Angels, rage and rore,
Devouring many, yet still gape for More.
Lords, Ladies, Lawyers, hee hath swallowed store,
And Doctors, yet would have one Doctor More.
In th'ayre, the fire, upon the seas and shore,
He labours night and day to purchase More.
He hath layd Churches levell with the floore,
But if this world last, he will knock down More.
Of peace and wealth, he made us sick and sore,
Yet hath he still some damned Dog-tricks More.
Abiram, Dathan, and their Cosin Core,
He swallowed quicke, and every day doth More.
False hypocrites have reverend habits wore,
So hath the Divel himselfe, and so hath More.
Brave men are glad with one sute, teene and sore,
When every base Time-serving Knave hath More.
My selfe, with spectacles, doe peep and pore,
And write for little, am in hope of More.
The Miser doth his golden God adore,
And though he hath too much, would fain have More

* No Blackmore. The

The frosty bearded Churle, with head all hoar,
Lives poore in plenty, and destreth More.
Ther's many a swearing Hector loves a Whore,
So doe all Bawdy Knaves, and so doth More.
Ther's many a Rascall rich, lives like a Bore,
That feedeth in his Trough, so doth one More.
Abundance run to hell, and ther's no dore
To keep men out, the Divell will have More.
And many a ruffick Clowne is gilded o're
With Reverend Titles, and so is one More.
The Usurer on his bed doth snort and snore,
And, in his sleep, dreams how he may have More.
Mine Hostes gladly would be paid her score,
And 'tis my daily Drinke that makes it More.
Extortion and Oppression, make men poore,
And every day of Beggars we have More.
For Vertuous living now, and Learnings lore
Like toyes, worth nothing, are esteem'd no More.
I wish my soul with sorrow may deplore,
Because my sins encrease still more and More.
All men have vainly, too oft, li'd and swore
Let's all endevour to doe so no More.
And humbly God for pardon lets implore,
For though our crimes are great, his mercy's More.
Some small occasion, I scarce know wherfore,
Did make me, merrily, write this of More.
Which I have now concluded, and therefore
No More, at this time, I will write no More.
And he that of the word More, More can make,
Let him, in hand, pen, ink, and paper take.

I have done with More, and yet there is more behind.